Evang.-Luth. Schulblatt.

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Vorwort.

Mit dem neuen Jahr geht unſer Schulweſen großen Gefahren entgegen. Schon während der letzten zwei Jahre, in welchen der ſchauerliche Weltkrieg herrſchte, mußte unſer Schulweſen eine harte Probe beſtehen, aber jetzt hat es faſt den Anſchein, als ob der gekommene Friede mit noch viel größerem Unheil ſchwanger gehe.

Es hat ja je und je Leute gegeben, die aller Religion feindlich geſinnt ſind und daher unſern Schulen nicht nur mit Mißtrauen entgegenkommen, ſondern überzeugt ſind, daß alle Religionsſchulen ſchädliche Verdummungsanſtalten ſind, deren man ſich ſo bald als möglich entledigen ſollte, damit die heranwachſende Jugend der alles „erleuchtenden Aufklärung“ des zwanzigſten Jahrhunderts deſto ſchneller zugänglich gemacht werden könne. Ihnen zur Seite ſteht die römiſche Kirche und ſchürt das Feuer des Haſſes gegen uns, wo-immer ihr die Gelegenheit dazu geboten wird. Nichts war der römiſchen Kirche ein größerer Dorn im Auge als die Feier des Jubiläums der Reformation im vorletzten Jahre. Da iſt es der römiſchen Kirche hieſigen Landes zum erſtenmal recht klar geworden, wie weit ſich die lutheriſche Kirche ausgebreitet hat. Sofort war ihre Propaganda eifrigſt bemüht, die Mittel in Erfahrung zu bringen, durch welche die lutheriſche Kirche eine ſo ſchnelle und dauerhafte Ausbreitung gefunden habe. Ohne Zweifel fand ſie, daß neben der öffentlichen Predigt des Wortes die Erziehung der lutheriſchen Jugend in den chriſtlichen Gemeindeſchulen nicht nur ein Mittel der Ausbreitung war, ſondern auch ein feſtes Bollwerk gegen alle Feinde der lutheriſchen Kirche. Die Römiſchen wiſſen das aus eigener Erfahrung, darum haben auch ſie in dieſem Lande ein ſo ausgedehntes Erziehungsweſen, das ſie mit Argusaugen bewachen; ja, ſie wenden alle Kunſtgriffe an, es bei dem Publikum und beſonders bei der Obrigkeit

beliebt zu machen. Aber eben weil sie den hohen Wert einer frühen Erziehung kennen, so suchen sie andern das, was sie selbst gerne haben und behalten wollen, zu rauben. Als darum die römische Propaganda merkte, daß die Größe der lutherischen Kirche durch die Jubiläumsfeier im vorletzten Jahr dem Publikum so recht vor die Augen trat, da suchte sie sofort Gegenmittel, um den guten Namen der lutherischen Kirche und Schule zu verunglimpfen. Kaum war darum das Jubiläumsjahr beendigt, da brach auch schon der Sturm der Verdächtigungen sowohl gegen die lutherischen Prediger und Lehrer als auch gegen die ganze lutherische Kirche mit allen ihren Einrichtungen, besonders gegen die Schule, unter dem Schein des Rechts los.

Aber diese offene Feindschaft gegen unsere Schulen ist nicht so gefahrbringend wie der schleichende Krebsschaden des Indifferentismus und Unionismus, der sich bei den Sekten findet und sich jetzt auch immer mehr in der lutherischen Kirche breit macht. Man will keine Lehrunterschiede mehr anerkennen und wird immer gleichgültiger gegen das lutherische Bekenntnis. Es ist z. B. jetzt das Bestreben fast aller Kirchengemeinschaften, das auch von obrigkeitlichen Personen sehr begünstigt wird, drei große Gemeinschaften zu bilden: Protestanten, Katholiken und Juden. Die Folge hiervon ist, daß die einzelnen Denominationen ihre Lehrunterschiede fallen lassen und auf Grund einiger allgemeiner Wahrheiten eine große Kirchengemeinschaft oder Union bilden wollen. Auch in lutherischen Kreisen ist ein derartiges Bestreben wachgerufen worden. Einige lutherische Synoden haben sich bereits verbunden, und diese bemühen sich nun, auch die andern lutherischen Synoden zu bewegen, sich der großen Union anzuschließen, damit man als eine große, achtunggebietende Körperschaft gegen alle Angriffe und Beeinträchtigungen gemeinsam Front machen kann. Man meint, solange man nur in den Fundamentalartikeln einig sei, solange man Christum im allgemeinen predige, so lange könne man einander die Bruderhand reichen und gemeinsame Sache machen. Zudem wisse der gemeine Mann doch nichts von den Unterschieden, um welche von den Führern der Synode gestritten werde.

Um nun dieses Ziel schnell zu erreichen und diese Hoffnung möglichst bald zu verwirklichen, sucht man dahin zu arbeiten, die Lehrunterschiede bei der lutherischen Kirche zu verwischen. Und dazu gibt es natürlich kein wirksameres Mittel als die Vernichtung der Gemeindeschulen, in denen nicht nur ein gründlicher Unterricht in Gottes Wort gegeben werden kann und gegeben wird, sondern auch die falschen Lehren aufgedeckt und widerlegt werden. Und dieser Indifferentismus wird immer weiter um sich greifen, je mehr Ge-

meinden wir bekommen, deren Kinder nicht in einer christlichen Gemeindeschule erzogen worden sind. Die Gefahr wird täglich größer. Der Teufel, der große Tausendkünstler, nimmt bald diese, bald jene Gestalt an. Unter dem Schein großen Rechtes weiß er unsern Schulen Schaden zuzufügen.

So reizt er auch in dieser Zeit, um sein Ziel zu erreichen, die Welt auf, immer größere Leistungen von unsern Schulen zu fordern, um so uns zu zwingen, den Religionsunterricht immer mehr zu kürzen. Wir können es nicht leugnen, daß es auch in unsern Kreisen nicht an solchen Lehrern fehlt, die dem Drängen nach Abkürzung des Religionsunterrichts immer mehr Raum geben. Die unausbleibliche Folge wird sein, daß die Kinder zwar in allen Elementarfächern vorankommen, aber in der Religion so zurückbleiben, daß sie später keine Lehrunterschiede mehr erkennen können. Gottes Wort aber ermahnt uns: „Trachtet am ersten nach dem Reiche Gottes und nach seiner Gerechtigkeit!" Matth. 6, 33. „Die Furcht des HErrn ist der Weisheit Anfang", Ps. 111, 10. Siehe auch 1 Tim. 4, 8. Täuschen wir uns nicht — der Geist des Indifferentismus wird die Zukunft unserer Schulen sehr gefährden.

Eine andere Gefahr scheint unsern Schulen zu drohen in dem ferneren Gebrauch der deutschen Sprache. Es ist während des Krieges sowohl durch die Zeitungen wie durch den Pöbel ein solcher Haß gegen alles, was den Namen „deutsch" trägt, entzündet worden, daß man ohne Überlegung alles über Bord werfen will, was an das Deutschtum erinnert. Man meint, daß ein Mensch, der einen deutschen Schulunterricht genossen hat, ganz im Sinne Deutschlands denken, reden und handeln müsse. Deutsche Gesinnung, deutsche Sitten, deutsche Gefühle, deutscher Patriotismus müsse die unausbleibliche Folge sein, denen dann die Entfremdung von diesem Lande und dessen Sitten — oder Illoyalität — sich notgedrungen anreihe. Mehrere Schulen sind aus dem Grunde in einzelnen Staaten schon geschlossen, und in vielen Elementarschulen ist der deutsche Sprachunterricht bereits eliminiert worden.

Nun steht weder die Obrigkeit noch die Kommission für öffentliche Erziehung so, daß die deutsche Sprache ausgerottet werden sollte, sondern die Wichtigkeit der Sprache für Handel und Wandel wie auch für literarische Zwecke erkennend, befürworten sie den Unterricht derselben, wie Erziehungskommissär P. P. Claxton in seinem offiziellen Schreiben an Dr. Robert L. Slagle deutlich ausspricht und dieses in einem Schreiben an Mr. McDaniel, den Prinzipal der Oak Park-Hochschule, wiederholt. Dem ähnlich sprachen sich auch Wm. B. Owen von der Chicago Normal School, John D. Fitzgerald von der

University of Illinois, Starr Willard Cutting von der University of Chicago und J. T. Hatfield von der Northwestern University aus.

Aber trotzdem entsteht für uns die wichtige Frage, ob es nicht doch für die Zukunft unserer Kirche ratsamer wäre, die englische Sprache zum Unterrichtsmedium in unsern Schulen zu machen. Wir müssen das für alle Zeiten festhalten, daß der Zweck unserer Gemeindeschule nicht die Erhaltung der deutschen Sprache ist, so hoch wir die deutsche Sprache auch sonst achten wegen der großartigen Schätze, die uns die deutsche klassische Literatur bietet, vornehmlich aber die dogmatische, exegetische und erbauliche Literatur. Der Grund, weswegen wir unsere Gemeinden stets aufgefordert haben, christliche Schulen zu errichten und zu erhalten, ist nicht der, daß wir unter allen Umständen die deutsche Sprache lehren und sie unsern Kindern und Kindeskindern erhalten wollten, sondern um das Evangelium zu verkündigen und die Kinder aufzuziehen in der Zucht und Vermahnung zum HErrn. Hätten wir bisher unsere Schulen nur zum Zweck der Erhaltung der deutschen Sprache gegründet und fortgeführt, so hätten ja die englischen Gemeinden recht, wenn sie sagten: Wir brauchen jetzt, da wir englisch geworden sind, keine Gemeindeschule mehr. Haben wir sie aber aus dem Grunde errichtet, das Wort Gottes auszubreiten und unsere Kinder in der Zucht und Vermahnung zum HErrn aufzuziehen, so brauchen wir sie stets, ob wir Deutsch, Englisch oder Französisch oder irgendeine andere Sprache die unsrige nennen; denn Gott sagt nicht: „Lehret sie halten die deutsche Sprache", sondern: „Lehret sie halten alles, was ich euch befohlen habe", und dies muß in der Sprache geschehen, die die Kinder am besten verstehen.

Überschauen wir nun unsere Synodalverhältnisse, so können wir es zwar nicht leugnen, daß sich noch immer einzelne Gebiete finden, in denen alt und jung Deutsch redet, und es demgemäß ganz natürlich ist, daß die Unterrichtssprache noch die deutsche bleiben muß, bis sich die Verhältnisse so entwickelt haben, daß sie ein anderes Unterrichtsmedium verlangen. Aber im großen und ganzen steht es doch wohl anders. Die Verhältnisse in der Gemeinde richten sich nach den Verhältnissen in den Familien. In den meisten Familien ist es aber im Laufe der letzten Jahre dahin gekommen, daß selbst die Umgangssprache der Eltern mit den Kindern nicht mehr die deutsche, sondern die englische ist. Es hat sich dies Verhältnis aber ganz natürlich und ohne Zwang entwickelt. Der junge Mann, der in diesem Lande geboren ist, hat zwar selbst Deutsch gelernt und im elterlichen Hause noch Deutsch gesprochen, aber von Jugend auf wurde er im Geschäft oder bei der Arbeit genötigt, Englisch zu reden. Dies tat

er von morgens 8 Uhr an bis abends 6 Uhr. Daß ihm durch den täglichen Gebrauch die englische Sprache nicht nur geläufiger, sondern auch ergiebiger wurde, ist selbstredend. Sobald er darum den Versuch machte, Deutsch zu reden, merkte er die Steifheit seiner Ausdrucksweise und wandte sich, um seine Gedanken in die rechten Worte zu kleiden, dem Gebrauch der englischen Sprache zu. Seiner jungen Frau, die er später ehelichte, ging es ebenso. Selbstverständlich bedienten sie sich nun auch der englischen Sprache in ihrem eigenen Hause. Ihre Kinder hörten noch hie und da Brocken der deutschen Sprache, aber es waren eben nur Brocken.

So unangenehm es solchen Leuten nun schon ist, sich der deutschen Sprache *im gewöhnlichen Umgang* zu bedienen, so ist dies doch noch um so mehr der Fall, wenn sie über *Religion* reden müssen. Es bleibt nicht aus, daß ein Lutheraner bei seiner Arbeit über seinen Glauben Rechenschaft geben muß — und das sollte ihm ja auch nur lieb sein. Hat er nun aber die Sprüche, die zum Beweis der einzelnen Lehren angeführt werden müssen, nicht zur Hand, so macht er sich zum Gegenstand des Gelächters seiner Mitarbeiter. Was ist die Folge? Er wird bitter und verachtet die Schule, die ihm nicht die Kenntnisse beigebracht hat, die doch im gewöhnlichen Leben so unbedingt nötig sind. Anstatt nun seine eigenen Kinder auch in die Gemeindeschule zu senden, wendet er sich ab und sagt: „Mein Kind soll sich wenigstens in der Sprache ausdrücken und verteidigen lernen, die hier im Lande gesprochen wird."

Ist es nun weise, wenn eine Synode bis zum Äußersten an einer Sprache festhält, die doch im gewöhnlichen Leben, besonders in den Städten, immer weniger gebraucht wird, zumal wenn sie sehen muß, wie einer nach dem andern seiner Kirche den Rücken kehrt? Ist das die rechte Sorge für die Zukunft der Kirche, wenn es doch vor Augen liegt, daß fast allenthalben die deutsche Sprache sich nicht mehr halten läßt? Es ist darum nicht recht, wenn man zwar bei allen Elementarfächern die englische Sprache als Unterrichtsmedium gebrauchen will, aber nicht im Religionsunterricht. Man meint zwar, daß wohl im Geschäft die englische Sprache so um sich gegriffen habe, daß man notgedrungen, um für das leibliche Wohl des Kindes recht Sorge zu tragen, die englische Sprache gebrauchen müsse, aber nicht in der Kirche. Aber hat sich die englische Sprache so sehr im gewöhnlichen Leben eingebürgert, daß die Erlernung derselben zum leiblichen Wohle nötig ist, dann ist es für das geistliche Wohl des Kindes und für die Zukunft der Kirche noch viel wichtiger, den Religionsunterricht in der englischen Sprache zu erteilen. Ein Mensch, der eine andere Sprache besser versteht als die deutsche, wird naturgemäß

auch eine Kirche suchen, wo er die Predigt in der Sprache hört, die er am besten versteht. Es wird das nicht ausbleiben.

Aber auch um der Mission willen ist dies nötig. Werden unsere Kinder nicht in den Stand gesetzt, in der Landessprache die lutherische Lehre zu erklären und auszubreiten, so werden die Sekten um so eifriger sein und werden ihre Lehre an den Mann bringen. Wer die Sprache nicht in seiner Gewalt hat, wird wenig Erfolg haben, wenn er einen andern von der Richtigkeit seiner Lehre überzeugen will. Er mag eine noch so klare Vorstellung haben, er mag sie noch so elegant in einer dem Zuhörer fremden Sprache erklären können, kann er es nicht ebenso fließend in der Sprache klar machen, die seinem Zuhörer geläufig ist, so wendet er sich mit mitleidigem Lächeln von ihm weg.

Zu leugnen ist nun freilich nicht, daß ein plötzlicher Sprachenwechsel auch mancherlei Gefahren mit sich bringt; aber diesem vorzubeugen, sollte die Kirche für die nötige Literatur, die nötigen Schulbücher usw. sorgen, die den alten, echt lutherischen Geist in sich fassen und also das alte wahre Luthertum bewahren.

Zu dem allem kommt auch noch die äußerst betrübende Wahrnehmung, daß bei vielen Lehrern die erste Liebe zu erkalten scheint, was daraus ersichtlich ist, daß gerade in dieser für unsere Schulen so kritischen Zeit so viele Lehrer ihr Amt niederlegen. Und diejenigen, die amtsflüchtig geworden sind, sind nicht etwa die *jungen* Lehrer, auch nicht die *alten*, sondern die, *welche sich in den besten Jahren befinden*, nämlich zwischen 30 und 45. Woher kommt das? Kommt es etwa daher, daß die Gemeinden die Schule so geringgeachtet, daß die Lehrer deswegen den Mut verloren haben? Wohl ist es nicht zu leugnen, daß manche Gemeinden vor Ausbruch des Krieges die köstliche Gottesgabe, eine christliche Gemeindeschule, geringzuachten anfingen, aber hat nicht Gott diesen dadurch, daß ihre Söhne in den Krieg geführt wurden, und diese nun mehr oder weniger im Geistlichen auf sich selbst angewiesen waren, lebendig vor die Augen geführt, wie notwendig eine christliche Erziehung für die Kinder ist? Und hat das nicht einen Widerhall in den Herzen der ganzen Gemeinde gefunden, so daß sie sich von neuem aufgerafft hat, für das Wohl der Schule Sorge zu tragen? Gerade diese Tatsache hätte nun jeden Lehrer mit neuem Mut erfüllen sollen, daß er, anstatt mißmutig die Hand vom Pflug zurückzuziehen, mit um so größerem Eifer gearbeitet hätte. Nun, da die Gefahren für die Jugend immer mehr wuchsen, hätte jeder Lehrer um so fleißiger für das geistliche Wohl derselben Sorge tragen sollen.

Oder war es deswegen, weil die Schulen immer kleiner wurden und der Kinder immer weniger? Das konnte es auch nicht sein; denn gerade in der Zeit, da man unsere Kirchen und Schulen anzugreifen anfing, wurden mehr Kinder in unsern Schulen angemeldet als je zuvor, so daß ein neuer Aufschwung im Schulwesen eine natürliche Folge des Angriffs von außen zu sein schien. Auch das hätte jeden Lehrer bewegen müssen, nun desto ernster zu arbeiten, um den gottverliehenen Segen einzuheimsen. Oder war es deswegen, weil die Lehrer keinen Segen von ihrer sauren Arbeit merkten? Auch das konnte es nicht sein, denn gerade in der Kriegszeit ist der Segen der in einer christlichen Gemeindeschule erhaltenen Erziehung recht klar in die Augen gefallen. Die Lutheran Church Board for Army and Navy hat es zu ihrer besonderen Aufgabe gemacht, darauf zu achten, ob unter den Soldaten ein Unterschied wahrzunehmen sei, und zwar zwischen denen, die eine christliche Schulerziehung genossen hatten, und denen diese Gnade nicht zuteil geworden war. Die Prediger, die für das Heil der Seelen der Soldaten zu sorgen hatten und auf dem Schlachtfelde in Frankreich den Verwundeten und Sterbenden zur Seite standen, bezeugten wiederholt, daß es gerade in jenen schweren Stunden offenbar geworden sei, welch ein großer Segen auf einer frühen christlichen Erziehung ruhe, wie die Einsamen sich mit Liederversen, die Kranken mit Trostsprüchen, die Sterbenden mit gläubigen Gebeten, die sie in ihrer Jugend gelernt hatten, aufgerichtet haben, wie aber solche, die keine solche Erziehung genossen hatten, entweder in Verzweiflung oder in stumpfer Ergebung in ihr „Schicksal", ohne wahren Trost dem Tode entgegengingen. Wie mancher Soldat wird in den Feldlagern und im Toben und Tosen des Schlachtgewühls an seinen Lehrer zurückgedacht haben, der ihm das Wort Gottes gesagt hat! Das Bekenntnis eines jungen Mannes, der im Begriff stand, ins offene Schlachtfeld zu ziehen, und unter dem Gebrüll der Geschütze von seinem Feldprediger Abschied nahm, ist bezeichnend; er sagte: "Reverend, I never realized before what a benefit the religious training in our little country school was, until I faced death, and had no one with me but Jesus. God bless our teachers. Good-bye!" Ist das kein Segen?

Doch abgesehen von allen andern scheinbaren Gründen und Entschuldigungen, die von dem einen oder andern vorgebracht werden, scheint eins festzustehen, daß nämlich *das Bewußtsein, daß Gott die Lehrer durch die Gemeinde ins Amt ruft, mehr oder weniger bei manchen Lehrern, die schon längere Zeit im Amte gestanden haben, abhanden gekommen ist.* Um daher die rechte Freudigkeit zu behalten, ist es not-

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wendig, daß ein Lehrer ſich ſtets vor Augen hält, daß Gott es iſt, der ihn durch die Gemeinde beruft und ihn an den Ort ſendet, wo er ihn in ſeinem Weinberge haben will. Da das Gemeindeſchulamt ein Hilfszweigamt des Predigtamtes iſt, verrichtet der lutheriſche Gemeindeſchullehrer einen Teil des öffentlichen Predigtamts und iſt ſomit ein öffentlicher Diener am Wort und in der Lehre, und als ſolcher ſollte er ſein Amt nur dann niederlegen oder mit einem andern Beruf vertauſchen, wenn Gott ſelbſt ihm das Amt abnimmt.

W. C. K.

Christian Day-Schools of the Lutheran Church.

By W. C. Kohn, President, Concordia Teachers College, River Forest, Ill.

I.

The Christian day-school constitutes the foundation of the Lutheran educational system in the United States. The basis of this system is the principle that religion is the most important object of human interest and concern. The children of to-day are the men of the Church and the State in the future. The future of the Church and of the State will depend upon the training and the education the children receive in the present time. The children being endowed with an immortal soul, their training must be thorough, and must include, above all, daily and diligent instruction in the Word of God. Such instruction does not only show the way of salvation leading to a blissful eternity, but includes the knowledge of right and wrong in a person's conduct relative to himself and humanity about him. It is the firm conviction of the Lutherans of the Synodical Conference that, if they succeed in inculcating true Christianity into the mind and heart of their children, as taught in the Scriptures, they will make them true and loyal citizens of the United States. The aim of the Lutheran Church in giving religious instruction to the children coming under its care is to create happy Christian homes, to train faithful members of the Church, and to make them loyal American citizens.

The "Proceedings of the Eighth Convention of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States" records the following statement on pages 19 and 23: —

"1. A school in which the Word of God is not taught is not a Christian school in the true sense of the term. The only

thing that makes a school a Christian school is the Word of God taught in it.

"Now, the Word of God teaches the revealed Christ, the Redeemer of the world; that the world is by nature spiritually blind, deaf, dumb, dead; that man therefore knows nothing of the way to salvation, and if he knew, has no power to save himself; that all works of the Law, all deeds of love and charity, will avail him naught; that it is grace, and grace only, as revealed in Christ, that can save man; that salvation is offered and given through faith in Christ Jesus in the means of grace, the Word of God. And only such schools in which salvation is taught in this manner, in which the Word of God is presented in all its truth and purity, are truly Christian schools. But where one or more doctrines of God's Word are denied or corrupted, whether it be in whole or in part, there is no Christian school in the true sense of the term. And so it is one of the essentials of a parochial school that God's Word rule in it, which not only teaches and instructs, but brings with it the Holy Spirit who operates in, and works on, the hearts of the children.

"2. In a parochial school, however, other branches besides the Word of God must be taught, not only because reading, writing, and the other so-called secular studies may be considered preparatory means for religious instruction, but because the secular branches are to train the children to be useful members of the commonwealth. In short, secular branches are and must be taught in a parochial school. The parochial school differs, however, from secular schools in this that in it secular branches are taught in the spirit of Holy Writ.

"So important is this that a school ceases to be a Christian school the moment the secular branches are not conducted in the spirit of the Bible.

"Many, indeed, think that in teaching reading, writing, arithmetic, geography, history, etc., little or no attention need be paid to the spirit in which these studies are conducted, if only the children learn to read, write, etc. True it is you can learn to read in a school conducted by infidels in the spirit of infidelity. But in so far as reading really and actually trains and educates, in so far is it of great importance *what* the child reads, what explanations to the text are offered, etc. Let your child read something that is detrimental to its faith, and the instruction is more than useless, harmful, destructive, poisonous, fatal, perhaps,

to its spiritual life, even if the child learned to read with the greatest fluency and expression. . . .

"*History* can be taught in various ways. Teach it in such a manner that the living, guiding, ruling hand of God is seen, that His justice and truth are glorified, that God's mercy in making great men what they were and did is lauded and extolled, and very few other studies will compare in usefulness with the study of history. Teach it in such a way that heroes are deified, that their works are praised as works of men, that their faults are hidden, their accomplishments immoderately extolled, and you have given an instruction the awful, woeful effects of which extend, perhaps, beyond the grave.

"With regard to *Geography* the same holds true. You may picture creation as a result of chance, or that 'matter itself was imbued with the power of production,' and thus produce in the child's mind a very unscriptural conception of these things. Or you may so teach that the omnipotence, love, and mercy of God are seen, so that the child will join the Psalmist in confessing: 'By the Word of the Lord were the heavens made, and all the host of them by the breath of His mouth,' Ps. 33, 6.

"And thus with all other secular studies. Hence it is easy to see why secular studies are taught in the parochial school in the spirit of Scripture. Otherwise one hand would ruthlessly tear down what the other has built.

"3. Again, congregations will see to it that the Word of God be the means of training and the basis of discipline in their schools. Training in the Bible-sense consists in teaching, admonishment, punishment, comfort. The purpose is temporal and eternal salvation, to the glory of God. Christian training purposes to bring up children well qualified for their spiritual and temporal calling. How can this be realized? Only by the Word of God. That is one purpose of the parochial school. That children *become useful citizens of the commonwealth* is the other purpose.

"Congregations will accomplish this purpose as long as the Word of God rules supreme in their schools. It is true, by God's Word men are first made Christians, but it is likewise true, and emphatically so, that a government has no better citizens than the Christians. And that is quite natural. For a Christian is most earnestly desirous of conforming his whole life to the Word of God. Now God's Word is so explicit in its instruction regarding the life of a Christian, also as a citizen of a commonwealth, that its followers cannot but be what the State asks for.

"Through His prophet Jeremiah, God speaks thus to the captive Jews: '*Seek the peace of the city,* whither those caused you to be carried away captives, *and pray unto the Lord for it,*' Jer. 29, 7. The Jews were captives. They must seek the peace and promote the welfare of the city which held them captives, and do all in their power to further its interests, and remember it in their prayers to God. In our schools we teach that if this be the duty of captives, it is much more so the duty of citizens, who have far higher interests than captives. Lutheran families in their daily worship, Lutheran congregations in their services, remember in their prayers their country, their rulers and magistrates. Can it be otherwise in our schools? Our children are taught to seek the peace and promote the welfare of the city.

"Rom. 13, 1—5: 'Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God. And they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou, then, not be afraid of the power? Do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore you must needs be subject, not only for wrath, but also for conscience' sake.' Such is the teaching of St. Paul; thus we preach in our churches, thus we instruct in our schools. We represent the government as a divine institution. Obedience must be rendered to this government not only for fear of punishment, but also for conscience' sake. Sinning against the servants of God, the government, its laws or officers, is sinning against God Himself. Taxes must be paid willingly, and obedience to the law in general must be our watchword. Schools inculcating these principles are certainly a blessing to the State.

"Again, true wisdom in statesmanship and, in general, fitness and aptitude for holding public office is also to be learned from the Bible, and is taught in our schools. Great statesmen, whose number is not small, have acknowledged this. In fact, the Law of Moses — the moral law — is to-day the basis of all codes of law. Says Blackstone: 'Upon these two foundations the law of nature and the law of revelation, depend all human laws.'

"God says to Joshua: 'Only be thou strong and very coura-

geous, that thou mayest observe to do according to all the law which Moses, My servant, commanded thee. Turn not from it to the right hand or to the left, that thou *mayest prosper whithersoever thou goest. . . . For then thou shalt make thy way prosperous, and then thou shalt have good success,'* Josh. 1, 7. 8. We teach our children in our schools that if they hold to God's Word, consult it at all times and under all conditions, they will surely prosper and have good success. Our schools purpose to bring up honest, upright men, men who are faithful in their calling, reliable in the performance of their duties, men that are taught of God. Luther says: 'The fear of the Lord must never come out of their [the children's] hearts, otherwise they are unfit for all duties, and useful to neither God nor man.' (Eberle, *Ep. Ausl.*, p. 983.)

"This aim of the parochial school to rear useful citizens, together with other reasons, necessitates the teaching of secular branches. To become useful, not only passively, but actively, a man must have some worldly knowledge; and the more of this knowledge a true Christian has, the better. Without worldly knowledge a state cannot be ruled, cannot exist. With but mere worldly knowledge a state is in bad, unreliable hands. But where worldly knowledge is guided by God's Word, there we may look for good government. Such knowledge is imparted in our parochial schools. And thus we render a service to the State that cannot be overestimated.

"Such is the Christian day-school of the Lutheran Church.

"A description of those common convictions which in the Norwegian Lutheran Church of to-day are responsible for the parochial school system supported and conducted by that church, was formulated by K. Lokensgard of the Lutheran Normal School, Madison, Minn., in a paper entitled, 'The Lutheran Church and the Public School.' He writes: —

" 'The two main principles of the Reformation are: Justification by faith alone. The Word of God is the only true guide for faith and life.

" 'The first brings the individual into direct relation to God, through Jesus Christ, without any intermediary, and thus places the responsibility for the soul's salvation upon the individual himself.

" 'The second makes it incumbent upon the Church to see to it that the Word of God is taught in its truth and purity to every individual in the church, in order that the Word may become his guide "for faith and life."

"'The Lutheran Church has always stood for education, primary as well as secondary, which is evidenced by the fact that we find to-day less illiteracy in the Lutheran countries than in any other country in the world. It has always stood for a Christian education for the masses; an education which is based upon the Word of God, and through which there breathes a Christian spirit; an education consisting of the secular branches together with an intelligent study of the fundamentals of Christianity, and coupled with a corresponding discipline; an education, in short, which trains for this life and the life to come. Such an education is, in fact, a necessary condition for the future existence of the Lutheran Church. Neglecting this education is inconsistent with the principles of the Church and fatal to it.'"

HISTORICAL SKETCH OF THE LUTHERAN CHURCH IN AMERICA.

When, in 1643, the earliest Lutheran settlement and colonial congregation was planted at what is now Wilmington in Delaware, the first pastor of that congregation was enjoined that "the young be properly instructed and brought up in the fear of the Lord." This included the training of the young in Lutheran doctrine according to Luther's Catechism. In order to instruct the Delaware Indians also, especially their children, Pastor John Campanius translated Luther's Small Catechism into the language of the Delaware Indians, in 1648. The foundation of the Christian day-school system in the United States was virtually laid 275 years ago in the Delaware colony. In November, 1699, the first schoolteacher was engaged at Fort Christina, and a school of eighteen or twenty pupils was opened in the house of one of the elders. In 1718 the first public examinations were held "in order to see what progress the children had made."

In 1719 the Dutch Lutheran Dominies formed an extensive parish, and after the refusal of the Dutch Reformed Church to teach their children, they erected schoolhouses and called teachers.

The most flourishing Christian day-schools of the early Lutheran Church were found among the Germans of Ebenezer, Ga., where the emigrants from Salzburg had settled in 1734. They employed a German teacher, but also an English one, so that their children might learn to understand the language of their new country, and be able to serve it in their duty as citizens.

In 1741 an extensive system of Lutheran schools was organized by Heinrich Melchior Muehlenberg, who had considerable

experience in educational work before his immigration to America. In Pennsylvania and New York one school after another was opened for religious and secular instruction. Such schools were under the careful supervision of the ministers and of the church council of the respective congregations.

A remarkable settlement came into existence in 1839 in St. Louis, Mo., and in Perry County, Mo. The settlement was the nucleus of the now largest Lutheran body in America, the Missouri Synod. These Lutherans left Prussia, Saxony, and Bavaria for no other reason than because they wished to escape the oppression of the State Church of Germany, and be allowed to worship God and educate their children according to His Word and the dictates of their conscience. The former German Emperor and his cabinet were not members of the orthodox Lutheran Church, but of the United (*Unierte*) Church, which is a union of the Reformed and less strict Lutheran Church. When the orthodox Lutherans refused to use the Church Book prepared by the order of their respective kings and Church governments, they were subjected to persecution and imprisonment; laymen not submitting to their orders in matters of conscience would suffer penalties; congregations unwilling to accept the preachers appointed by the government were forced into subjection by the militia. Congregations in Saxony were compelled to send their children to schools in which infidel teachers were employed to instruct in religion. Dr. Walther, the leading spirit of the founders of the Missouri Synod, writes about these conditions: "It was impossible to separate from the State Church steeped in false doctrine. Immigration to a country in which freedom of conscience was guaranteed by the Constitution was the only escape from the tyranny which was oppressing conscience, and which threatened to extinguish all spiritual life." Such was the condition of affairs when in 1838 the pilgrim fathers of the Lutheran Synodical Conference left Germany to come to this glorious country to rebuild and reorganize the Lutheran Church and the Christian day-school. For conscience' sake they left their friends and possessions behind them, and came to our hospitable shores for the main purpose of serving God as they believed right; and never since has the Lutheran Church, especially the Synodical Conference, had any connection with the land of their birth and its government, either in religious or educational, much less in political affairs, and never have they received financial assistance in any form or manner.

(To be continued.)

University Credits.

It may be of interest to our graduates, to the friends of our institution at River Forest, and to the readers of the SCHULBLATT, to read the following communication from Professor Walter A. Payne, Recorder and Examiner of the University of Chicago, relative to the status of our graduates and their standing at the University: —

THE UNIVERSITY OF CHICAGO
Office of the Examiner

Mr. Albert H. Miller, Registrar, November 6, 1918.
Concordia Teachers College,
River Forest, Illinois.

DEAR MR. MILLER: —

I am pleased to assure you that on the basis of the very careful examinations which were made by this office and our departmental examiners into the claims for entrance and college credit presented by Messrs. L. G. Bickel, Arthur Diesing, and Fred Schwass each of them has been given credit as follows: —

1. Entrance Credit.

Ancient History	1	unit
Medieval History	½	"
United States History	1	"
Church History	1	"
German	2	units
English	3	"
Biblical History and Literature	1	unit
Algebra	1	"
Plane Geometry	1	"
General Science	1	"
Zoology	1	"
Free-hand Drawing	½	"
Music	1½	"
Total	15½	units

2. College Credit.

English, German, and Education ..... 16 majors

On the basis of this investigation and the records which these three students have made, I am pleased to assure you that any of your students certified to us by you as having completed work similar in quantity and quality to that completed by these three men will be admitted to the University with corresponding provisional

standing, the confirmation of the same by the Board of Admissions to be dependent only upon the making of a satisfactory record here.

With renewed assurance of our desire to cooperate with you, and appreciation of your attitude toward the general questions involved, I am yours very truly,

WAP : GH WALTER A. PAYNE, *Examiner.*

In explanation of the foregoing letter from Mr. Payne, it may be of interest to learn what is the real significance of the advanced standing which has been allowed to our River Forest Teachers College by the University of Chicago.

While the University has for a number of years admitted our students to its courses without examination upon our certification, we have for a considerable time believed that in some branches we were doing University work here at our institution, and have claimed and contended that the authorities at the University of Chicago ought to recognize these claims. However, it was not until this summer, when three of our boys took summer courses at the University, that we had concrete cases upon which to base our claims for University work. We immediately made claim for the University work which we are doing here in English, German, and Education, and the University Examiner, in conjunction with the departmental Examiners of these three departments, consented to investigate our claims. For a number of weeks our students were subjected to a severe and thorough examination, both oral and written, in the various branches in which we had made claims, and after the examinations, and the consultations which followed, all our claims were allowed.

It will be noted that Mr. Payne says in his letter, "that on the basis of the *very careful* examinations which were made by this office and our departmental examiners," the claims were allowed. As the University has always maintained a very conservative policy regarding the granting of advanced standing to students coming from other institutions, it is gratifying to know that in our case the advanced credits were allowed solely upon rigorous examination and accompanying merit.

To understand what is meant by "16 majors of College Credit," it may be necessary to add that at the University of Chicago 36 majors are necessary to obtain the B. A. or the Ph. B. degree. That is, the work of one year at the University comprises 9 majors. The whole course requires four years of study, or 36 majors.

As our students receive 16 majors of advanced standing upon entrance, this is equivalent to nearly two years of University work, and instead of requiring four years' work to obtain a degree, our graduates will be able to obtain a degree in a little over two years. It may be possible, with further effort, to obtain additional two majors of advanced credit, which would entitle us to Junior College credit, or full two years of University work. M.

The Study of History.

The Christian and the Study of History.

"Learn the Past, and thou wilt know the Future," is the favorite maxim quoted by the writers on the subject of the study of history. Meaning that a knowledge of the developments of the past in their cause and effect will help one to apprehend the probable issue of the developments of one's own time, and thus to meet the problems with which he is confronted, it is a true saying, especially from the Christian standpoint, as will presently appear. But, in passing, be it said that it does not seem to have struck the writers that the reverse is also true. A proper understanding of one's own time, contemporaries, and environment will make for a better understanding of the past. Actually that is the process, too, of historians, all vauntings of objectivity in historical research to the contrary notwithstanding. Willy-nilly, they carry their appraisal of the motives of their fellow-men, their estimate of the life surrounding them, and their whole *Weltanschauung,* as it is shaped by their own character and environment, into the study and judgment of the past. And that is proper, too, if only their judgment and *Weltanschauung* be O. K. Thus we arrive at the dictum that, in the last analysis, only the Christian is fitted to teach and study history. It goes without saying that history does not concern itself with the mere assembling of data or so-called facts, nor is it anecdotal; but history, as indicated before, is the study of the life of the past, of the actions of men in their cause and effect. And here is where the Christian judgment is authoritative.

There are only two classes of men in this world, the ungodly and the godly; there are only two ruling factors in the history of mankind, sin and grace; or from another angle, the Law and the Gospel. The Christian alone understands both. By virtue of his own dual nature he understands the ungodly better than the latter does himself. What little knowledge, under the Law,

the ungodly has of himself, he does not know anything about the life of the godly. Thus the Christian easily becomes the master.

Every Christian must study history. One cannot become or be a Christian without its study. To take the edge off this dogmatic assertion, it is meet that we immediately add the statement that in reality every Christian does make a study of history. That will appear in the discussion of its function.

Function.

The object of the study of history is to discern the unfolding of the great purpose of God to gather together in one all things in Christ, as it is worked out in history. Of course, it is wholly "unscientific" to begin the study of history with such a postulate, but to the Christian its truth need not be demonstrated.

Every Christian pursues the study in question. Christianity itself is based on history. The Christian who gives thought to the life and death of Jesus of Nazareth is addressing himself to the study of history; the Christian who in church lends an ear to the sermon of his pastor is applying himself to the study of history (if the preaching be right); every Christian child learning Bible history becomes an authority on the central and most vital facts of history in the measure of its grasp and acceptance of the truths revealed.

Need.

The study of history, however, cannot rest there. In these days of universal education, of the spread of the daily press and the public library, it has become imperative that the Christian acquire a knowledge of the course of events in the world at large, oriented by the Gospel, and history, embracing as it does, or ought to, all branches of knowledge, is the proper vehicle of information. We have no reference to church history, which is a special advanced subject, and properly a study of the theologian and teacher. Only by dint of a wider study of general history, oriented by the Gospel, can the Christian's power of analysis keep pace with the flood-tide of information rushing in upon and absorbed by him.

It may be contended that this is a bold statement in view of the fact that the Scriptures are the only unfailing guide. That strikes at the very root of the matter. We have profaned the study of history by indifference to its true nature. We have too long been treating history as a "profane subject," eminently desirable from a general cultural aspect, but indifferent and non-essential from the point of view of Christian training.

History is most decidedly a sacred subject. Take the Scrip-

tures! The Gospel-truths are a matter of history; by far the majority of the Biblical books are historical; all the sacred writers think in the terms of history; the one purpose of Holy Writ is to impart to us the right view of history. Now, it will not do for us to stop short at the revelation of history as it is vouchsafed us in the Bible. That is all very well as far as the personal side of Christianity is concerned; but there remains the social function of the Christian as a witness of Christ.

If he would strive for efficiency in his witness, he must address himself to the study of history. The sculpture of the Wrestlers, the flying of kites, the writing of the Moonlight sonata, Futurism, the building of the Panama Canal, are not matters of indifference in the divine government of this mundane sphere. Inasmuch as it is a matter of faith that God governs this world, insomuch it becomes the duty of the Christian who is about his business as a witness of Christ to find out how God has governed it. It must be of vital interest to the Christian to know what the world has thought, and how its thought has been translated into action or has been frustrated; he will want to apply to the progress of the world the general conception pervading Scriptures that the whole world "lieth in wickedness," and verify the further view that there has been no change in the situation. Again, he must devote himself to the study of history.

Obviously it is not the curiosity-interest that should prompt him, but the desire to acquire greater efficiency as a witness of Christ, and to render his witness more effective. That brings us to our final argument.

The study of history becomes doubly imperative in this most momentous hour of the world's day. The world-upheaval has stimulated the study of history as nothing heretofore; so, in the nature of things, it behooves the Christian to keep abreast of the times in his mental equiqment. But aside from this general impetus, it is the special hour that calls, the hour freighted with dire possibilities of calamity to the Church.

The tragedy of it all still benumbs us so that we are not sufficiently alert to the danger threatening the Church. We are discountenancing the false Messianic hopes being preached, but it isn't so much these which we need to combat as the gospel of humanitarianism that is being hawked about.

The President has given us the slogan of making the world safe for democracy and a decent place to live in. Christians hope that our chief executive's idealism is tempered by the Christian

Weltanschauung, with its poignant sense of the exceeding sinfulness of sin and its faith in the better life hereafter. It is hardly otherwise conceivable, when one recalls that Mr. Wilson spoke the one word that needed to be said, when the storm broke in the Old World years ago, and that must have thrilled every Christian heart to a ready response, to wit: that we humble ourselves before Almighty God, confessing our sins and asking His forgiveness.

Be that as it may, the situation is that the antichristian forces abroad in the land are especially militant just now and are exploiting the President's doctrine to the full. The pacifists, who were rearing their tower of Babel in the ante-bellum days, have been abated and superseded by the militant apostles of the gospel of humanitarianism, and these have intrenched themselves behind the bulwark of patriotic zeal, and are fanning the flames of patriotism into the fire of religious conviction.

It becomes the foremost duty of the Church and every Christian to combat these preachments antagonistic to the most vital things Christianity stands for and subversive of the Gospel of Jesus Christ. However, you cannot fight a foe unrecognized as such. To recognize the antichristian forces menacing the Church, as such, the *ceterum censeo* again becomes: Apply yourself to the study of history.

No, history is, indeed, not a profane subject when it thus helps to shed the light of the Gospel. Most certainly not, when it exercises its added function of teaching us our own shortcomings, collectively as the Church and as individual Christians, and of bringing home to us that it is ever the delinquency of the children of God that brings on the great catastrophes of history. To be sure, the Bible teaches us that truth, and one can assimilate it without reference to history at large. But the truth of this message does not come home to every reader of the Bible even, for, after all, the Spirit like the wind bloweth when and where He listeth. Barring for the moment the divine factor in the enlightenment of the human heart, the truth proclaimed by Holy Writ is apt to remain an academic doctrine, it is less apt to become an attitude with us, unless we look for, and discover, its verification in history, ever and again, up to our own day and times. That is part and parcel of the searching of the Scriptures.

Organization.

Writers on educational topics are deploring the inadequacy of the history work in the common school. If so be that educationists who have only the general cultural value of our subject

in view stress its importance, Christian schools, forsooth, ought to lead the procession in giving history its due. That need not entail much added work, for the work in history ought to be closely correlated with the course in religion. . . .

In the secondary school the organization of the religion and history courses ought to be such that they become distinctly one course. This identification will not only have the formal benefit of impressing the student with the solemn character of the study of history, but will serve to give point to his view both of religion and history. — K. K., in *Northwestern Lutheran.*

Pedagogics of the Kindergarten.

In the fourth chapter of his *Pedagogics of the Kindergarten,* Froebel treats of the ball as the first plaything of childhood. To him the very word is full of expression and meaning: "Der B-all ist ein Bild des All." For the child it has such charm and constant attraction that it is and remains the most important plaything. Unconsciously does he cultivate and fashion himself through and by it. To him it typifies the all in its completeness, which he must contemplate, grasp, possess. In it furthermore are mirrored all surrounding objects, yes, itself. Thus he can get from the ball all he needs at that stage in the line of expression of his life and activity. All depends upon the spirit in which the plaything is treated, in which a play is conceived and played in order to give it its efficient value to humanity, its educational possibility.

How, then, is it to be used? It is to be used with a view to the child's development in sense and bodily prowess, arousing and nourishing his attention and free, independent action. In this the nature of the ball readily meets the needs of the child.

The child tries to seize, grasp, and hold the ball with his little hand, well adapted to do so, incidentally strengthening the muscles of finger, hand, and arm. Exercise in proper and efficient handling of the ball is preparatory to the handling of anything in the actual as well as in the figurative sense.

At first the child conceives of the ball as of one with himself, then he learns of it as separate from himself. By tying a string to the ball and pulling it away and upward, then releasing it again, a double delight is afforded the child: the utterance of force and the alternation of movement, at the same time furnishing further and extended physical exercise to the child.

A new sensation comes to the child when the ball escapes his hand and dances freely before him: the perception of the object as now handled, then freely acting in itself, of union and separation, of present and past possession, all amid the awakening sense of individual power and activity. Thus come to the child gradually, though slowly, nine fundamental conceptions: object, space, time, being, having, becoming, present, past, future; and all this through the one and first plaything of childhood — the ball.

It is further important that the first attempts at articulation on the part of the child be not repressed nor neglected, but carefully noted in its various manifestations, and in its transition from existence to sensation, and thence to thought. Emotions are evident before thought, but training should be to thought and from thought to action.

Then the author gives in detail further exercises with the ball, aiming at perceptions of movements, directions, time, and sound, always accompanied by appropriate language. The interest of the child is due to the fact that he likes so much to see all in each object and to make all of it.

As the child develops, the plays with the ball are extended, especially when he is able to creep and drag himself along. All these manifold perceptions can be given to the child through the one most apt plaything, if but the mother or nurse (for these the author addresses) take the time and interest to make its manifestations sufficiently varied. Thus the ball will become a bond of connection between mother and child, between the child and his surroundings, as much as the universe connects man with God.

Thus in these first plays with the ball the life of the child makes itself known, and the outer world makes itself known to the child.

O. F. Rusch.

Sense-Training.

It was a lesson suited to winter weather when the outside world is but little available for sense lessons. The teacher in the first-grade room had provided a large box in the hall, and had invited the older pupils to help collect scraps of all sorts of metal. His appeal had met with ready response, and when the time for the lesson came, a fair collection had already been made. Among the contents were to be found fragments of cast iron, chiefly from broken stoves or desk-fixtures; scraps of sheet iron, cut from stove-pipes or old utensils; scraps of iron wire of all sizes; these had

come from the repair department of the hardware store in the nearest town. The tinsmith had furnished tin and copper pieces, trimmed off when he was mending kettles, also some pieces of solder. From the plumber's shop had been obtained broken glass fixtures and sheet and pipe lead. The electric light repair shops had contributed sheet copper, copper ornaments, and copper wire. The boys had found nickel ornaments which had been broken from stoves, and, of course, coins were at hand. Some unbroken aluminum utensils were added, and the teacher's contribution, kept in a separate box, was gold and silver foil, a watch-spring, a handful of iron filings, and a horseshoe magnet.

When all was ready, the teacher showed the pupils a scrap of iron casting, and asked them if they had ever seen anything like it before. They were then requested to go about the schoolroom and find anything they could that was made of this material. They found some fittings and desk-supports, and were then sent home to find, if possible, things of the same material there. They were questioned next day, and little stories were made in which the words "cast iron" appeared again and again. He next showed the sheet iron and asked if there was anything in the room like that. Stove-pipe proved to be the only example there, and they went home to look, returning with a list of household utensils which they had found. These were blended into the reading-lesson, the new term "sheet iron" being used and compared with the former one, "cast iron."

Now the children took all the material out of the scrap-box and sorted all cast iron into one pile and all sheet iron into another. They were encouraged to tell how they knew one from the other, and naturally compared surface and color, as well as thickness. The next step was to introduce iron wire. One stretched behind the teacher's desk for his curtain formed an example, and the children went home again to look. They selected all the pieces of iron wire from the scrap-box, being obliged to discriminate between iron and copper.

The next step was to induce them to think what these things had been made from, and where it was obtained, which led to a series of lessons on mining and iron working, which will be reproduced in the subject of industries.

In like manner all the scraps were examined; things made of the same material were selected, and the origin of the metal looked into. As a number lesson all small specimens were separated from the larger ones and compared as to size. Statements

were made as follows: My copper piece is larger than my sheet iron scrap; my cast iron piece is larger than my lead piece. Comparisons were made later as to color, weight, and thickness, bringing in the words "heavier," "lighter," "darker," "thicker," "thinner."

After all the specimens have been named and examined from several view-points, the teacher produces a horseshoe magnet, and, laying it in plain sight, proceeds to tell the story of Mr. Magnet:—

The brass pins and silver pins and gold pins dwelt on a beautiful golden cushion. When the needles came there to live, the pins looked down upon them because they worked for a living. When the pins saw Mr. Magnet walking down to their cushion, they were sure he intended to take them to walk, but he went straight by, and when he came near the needles, they all jumped up and ran to meet him, and every needle walked away with him.

Use your magnet to find Mr. Magnet's friends in your collection. Have him walk about among your iron filings and scraps of ironware. See if he will take any brass people to walk with him to-day.

This will suggest many other exercises of the kind which train eye and hand, as well as comparison and judgment.

Western Teacher.

Vermiſchtes.

Deutſche Studentinnen. Die Zahl der weiblichen Studierenden in Deutſchland hat während der jüngſten drei Jahre ganz beträchtlich zugenommen. Im letzten Winter vor dem Krieg zählten die deutſchen Univerſitäten an weiblichen Studierenden weniger als ſieben Prozent der Geſamtziffer. Im vorigen Winter waren es 5757 — volle vierzig Prozent der Geſamtziffer. Hinſichtlich der Verteilung der weiblichen Studentenſchaft auf die einzelnen Studienzweige zeigt ſich's, daß in der Hauptſache zwei Wiſſensgebiete von den weiblichen Studierenden bevorzugt werden, nämlich das höhere Lehrfach und die Medizin. Erſterem ſind zurzeit 3825 weibliche Studierende zuzuzählen, von denen 2789 Philologie und Geſchichte und 103 Mathematik und Naturwiſſenſchaften ſtudieren, gegen 2124 und 761 vor Kriegsausbruch. Kameralia (Staatswiſſenſchaft) und Landwirtſchaft ſtudieren 220 (vor dem Kriege 132), Rechtswiſſenſchaft 138 (57), Zahnheilkunde 6 (51), Pharmazie (Arzneiheilkunde) 3 (14) und

evangelische Theologie 18 (16). Die Wahl der Universitäten deutet an, daß die Frauen die Reichshauptstadt verhältnismäßig so stark besuchen wie die männliche Jugend, daß sie aber im übrigen bei der Wahl der Universität ihre eigenen Wege gehen, was insbesondere in der Bevorzugung von Bonn, Heidelberg, Münster und Frankfurt und in dem geringeren Besuche von Leipzig, Halle und Freiburg zum Ausdruck kommt. Vorigen Winter hatte Berlin 1276 weibliche Studierende, München 760, Bonn 515, Heidelberg 344, Münster 320, Marburg 317, Leipzig 292, Göttingen 273, Breslau 269, Frankfurt a. M. 225, Jena 177, Königsberg 170, Halle 164, Freiburg 138, Tübingen 115, Kiel 102, Greifswald und Straßburg je 70, Würzburg 49, Gießen 47, Rostock und Erlangen je 32.

(Germania.)

How to Study. — One of the most serious of the criticisms passed upon our system of education is that, when pupils leave the school, they are uninspired with a desire for learning, and are without the power of independent investigation. That this criticism is just cannot be denied. Much of the hazy thinking, the mouthing of words, and ill-directed effort is due to the fact that in our system the pupils are not trained to study. "How to study" is the greatest and most timely pedagogical problem. It should be studied closely by every teacher; and if the knowledge of how to study is given practical application in schools, the pupils will come forth with *mind-power* instead of *crammed minds*. They will then have a specific purpose in study; they will have the power of supplementation; they will have the ability to organize their ideas; they can judge for themselves the general worth of statements; and, too, they will know how to apply their knowledge. How few of us who are members of the teaching profession really know how to study? What, then, may we expect of the pupils? — By far the most important duty of the school is the formation of correct habits to study. The mere facts learned from the text-book will be of little benefit to the learner in after-life; but the habit of study (*not memorizing*) and investigation, the desire to go to the bottom of things in the search for truth, will be of untold benefit to him in every walk of life. It is the habit which should be formed in school that makes the progressive, independent citizen. The child who forms correct habits of study in school becomes the intelligent leader, and not the blind follower. In a system of schools the study-periods, which are, by no means, memorizing periods, should be deemed of vastly more importance than those devoted to the recitation; for the average teacher is

more of a lesson-*hearer* than instructor. Under our present system, especially in the South, there is little true study done in the schools. Most of our schools are mere pumping-stations, and the pupils are little reservoirs that are filled nightly in the home to be pumped dry next day in school. Or, to change the figure, they may be compared to little guns that are loaded by the parents to be fired off by the teachers. Sometimes they are poorly loaded, and often not at all. — *Education.*

Literarisches.

The Modern Grammar. By *Albert H. Miller*, Author of *The Modern Speller, Lessons in Composition, Lessons in Orthoepy*, etc. Instructor in English in River Forest Teachers College, River Forest, Ill. Concordia Publishing House, St. Louis, Mo. 221 pages. Cloth. Price, 60 cts.

With the publication of the *Modern Grammar* a long-felt want has been filled. Not only for this reason will the book receive a hearty welcome in our circles, but especially by reason of the manner in which it presents the course in grammar. Beginning with the most simple parts, the sentence is built up step by step, until every detail is mastered, so that the study of grammar may be begun in the fourth or fifth grade and continued through all the succeeding grades.

In his Preface to the *Modern Grammar* the author states "that a practical and modern text-book upon grammar must meet ten general, but essential requirements." Briefly mentioned, they are the following: 1. Briefness, compactness, and conciseness of the text. 2. Omission of everything superfluous and non-essential. 3. Simple, brief, and logical presentation of all subject-matter. 4. Numerous reviews covering the subject-matter again and again. 5. Clear, simple, and copiously illustrated definitions. 6. Cautions and directions regarding errors in the use of words and constructions. 7. Model sentences and sentences in the exercises referring to Physiology, Geography, History, Arithmetic, Civics, etc., so selected that they are within the range of the vocabulary of the pupils. 8. A simple and complete system of diagrams. 9. Technical subject-matter given in the Addenda. 10. Written parsing according to models. These requirements are met with in the *Modern Grammar*, and insure most gratifying results for teacher and pupils. One of the most valuable features of the book are the many review lessons, which keep the pupils constantly in touch with what they once have learned — a feature rarely found in other text-books upon grammar.

One cannot help noticing throughout the entire book that it is the work of a practical teacher, who through long experience has thoroughly become familiar with the needs and weaknesses of the pupils, and in this grammar imparts to others the fruits of his experience. All teachers of grammar will highly appreciate Prof. Miller's work when once they have used the book. M. L.

Amerikanisches Lutherthum. Summarischer Überblick über die ersten Anfänge und Niedergänge desselben. Von F. Bente. Concordia Publishing House, St. Louis, Mo. 92 Seiten 6×9. Solider Leinwandband mit Schwarzdruck auf Deckel und Rücken. Preis: 75 Cts. portofrei.

„Amerikanisches Luthertum" behandelt folgendes historische Material: „I. Die untergegangenen Schweden und Salzburger. II. Holländische und deutsche Lutheraner in New York. III. Lutheraner in Pennsylvania. IV. Lutheraner in den südlichen Staaten. V. Die Tennesseesynode." Die hier dargebotene Schrift ist ein Abdruck der vortrefflichen Arbeit, die im Juni vorigen Jahres in „Lehre und Wehre" erschien. Sie ist ein wertvoller Beitrag zur amerikanischen Kirchengeschichte.

Ohne Zweifel ist es von großem Nutzen, wenn auch wir Lehrer uns immer vertrauter machen mit der Geschichte des Luthertums in Amerika. Die Erfahrung lehrt, daß die Kenntnis der Vergangenheit den Blick für die Zukunft klärt. Denn die Geschichte, zumal Kirchengeschichte, hat es nicht nur mit der Aufführung von Daten und bloßen Ereignissen zu tun, sondern führt uns auch ein in das Geistes- und Seelenleben der Menschen und zeigt uns deren Einfluß auf die Bildung der sozialen und kirchlichen Zustände der Gegenwart. Daß so manches ganz verkehrte Urteil über das Luthertum gefällt wird, ist oft der Unkenntnis der Geschichte der Vergangenheit zuzuschreiben.

So nötig dies nun schon zu allen Zeiten ist, so ist es doch in einer Zeit wie der jetzigen noch viel nötiger. Wir leben in einer Zeit, in der jedermann sich großes Wissen anzueignen bemüht ist, in einer Zeit, in der das Luthertum von allen Seiten angefeindet wird, in einer Zeit, da die Presse sich nicht entblödet, die lügenhaftesten Aussagen gegen das Christentum und besonders gegen das Luthertum zu verbreiten, und die öffentlichen Bibliotheken angefüllt sind mit Büchern, die schändliche Entstellungen der Tatsachen bringen. Das zwingt uns denn zum fleißigen Studium der Geschichte, damit wir bereit sind, Antwort zu geben jedermann. Schreiber dieses hat diese Notwendigkeit ganz besonders in seiner mühevollen Arbeit in der Church Board for Army and Navy empfunden, in der er genötigt war, mit Hohen wie Niederen bald über diese, bald über jene Begebenheit zu reden. Wir lutherischen Lehrer und Volkserzieher müssen angestrengt arbeiten, wollen wir vor der Kirche und der Welt bestehen und die Kriege des HErrn siegreich führen. W. C. K.

Die Pastoralbriefe. Ausgelegt von P. E. Kretzmann, Dr. phil., Professor am Concordia-Gymnasium zu St. Paul, Minn. Concordia Publishing House, St. Louis, Mo. Leinwandband, VII und 356 Seiten. Preis: $2.00 portofrei.

Dieser wissenschaftlich gehaltene Kommentar sucht sein Publikum unter den Pastoren und theoretisch gebildeten Studenten, da er den griechischen Text zugrunde legt und auch lateinische Zitate mancher Ausleger gibt. Jeder Pastor, der diesen Kommentar fleißig durchliest, wird nicht umhin können, sich zu sagen, daß er hohe Ursache hat, Gott zu danken, daß er ihn in das heilige Predigtamt gesetzt hat. Wohl ist es ein Amt, in dem viele Arbeit und Selbstverleugnung gefordert wird, indem es den Inhaber des Amtes von weltlicher Ehre, irdischem Glanz und gesellschaftlicher Auszeichnung ab-

schneidet, ja nicht bloß das, sondern ein Amt, in welchem er wohl zuweilen Armut, Hohn, Spott und Verfolgung erdulden muß. Aber ist es nicht zugleich ein hohes und köstliches Amt, in welchem die Ehre Gottes gefördert wird und die Seligkeit der Menschen das Ziel aller Mühe und Arbeit ist, die man darin hat; ein Amt, in dem man die Kranken tröstet, die Schwachen stärkt, die Gefallenen aufrichtet, die Irrenden auf den rechten Weg zurückführt, der sie in den Himmel bringt; ja, ein Amt, durch welches man zum Heil der eigenen Seele genötigt wird, täglich mit Gottes Wort umzugehen? Wie wundervoll drückt dies Paulus aus 1 Tim. 1, 12—17! Das Amt eines christlichen Schullehrers ist nun aber ein wichtiges Hilfsamt des heiligen Predigtamtes. Ein lutherischer Gemeindeschullehrer ist der von Gott durch die Gemeinde berufene Gehilfe des Pastors, und als solcher hat er auch teil an der Amtsherrlichkeit und an dem Amtssegen ebensowohl wie an den Amtssorgen und an den jedem öffentlichen Lehrer auferlegten Pflichten im kirchlich-amtlichen Leben. In diesen „Pastoralbriefen" findet man Lehre, Mahnung und Trost in seinem Amtsleben.

Eins ist zu beklagen, nämlich daß dem Buch kein Sachregister beigegeben worden ist. W. C. K.

Synodalbericht des South Dakota-Distrikts der Ev.-Luth. Synode von Missouri, Ohio u. a. St. Concordia Publishing House, St. Louis, Mo. Preis: 14 Cts.

Die Lehrverhandlungen sind sehr zeitgemäß, denn sie behandeln das Thema: „Die lutherische Kirche im Gegensatz zum Eddyismus, fälschlich Christian Science genannt." In den Thesen führt Pastor Jehn, der Referent, aus, daß der Eddyismus das Buch der Mrs. Eddy nicht nur auf gleiche Stufe mit der Schrift stellt, sondern es sogar höher achtet, daß er infolgedessen auch die in der Schrift geoffenbarte Lehre von der hochheiligen Dreieinigkeit verwirft, ja, überhaupt gar keinen persönlichen Gott anerkennt, sondern Gott Vater, Sohn und Heiligen Geist verlästert und statt dessen eine „Dreieinigkeit" lehrt, die aus Leben, Wahrheit und Liebe bestehen soll. Der Referent widerlegt die falsche Lehre des Eddyismus vom Menschen, von der Sünde und von der Gnade.

Wenn man bedenkt, daß in der Nähe unserer Schulen sich oft die Lesezimmer der Christian Scientists befinden, und daß ihre großen, in die Augen fallenden Tempel allenthalben die jungen Christen verlockend einladen, so sollte auch in unsern Schulen ernstlich vor dieser verführerischen Sekte gewarnt werden. Will der Lehrer das aber tun, so muß er sich sowohl mit ihrer falschen Lehre als auch mit der rechten, schriftgemäßen Widerlegung bekannt machen. In diesem Bericht wird er für diesen Zweck eine treffliche Hilfsquelle finden. W. C. K.

Christian Science. By *Martin Sommer*. Concordia Publishing House, St. Louis, Mo. Price, 4 cts., postpaid.

A splendid refutation of the false doctrine of Christian Science. It answers the following questions: "Is it a science? Is Christian Science Biblical, or Christian? Is there not some truth in Christian Science?" and then gives a terse description of the results, victims, and cure of the Scientists. It is a very handy tract, and can be carried in the vest-pocket.

W. C. K.

Amerikaniſcher Kalender für deutſche Lutheraner auf das Jahr 1919. Concordia Publishing House, St. Louis, Mo. Preis: 15 Cts.

Lutheran Annual 1919. Derſelbe Verlag und auch derſelbe Preis.

Lehrer ſollten als rechte Volkserzieher dafür ſorgen, daß auch die Kalender, die in chriſtlichen Häuſern gebraucht werden, einen chriſtlichen Geiſt verbreiten, und ſollten daher ihren Kindern dieſe beiden Kalender empfehlen.

W. C. K.

The Christian Home. By *John H. Fritz*, Pastor Bethlehem Lutheran Church, St. Louis, Mo. Concordia Publishing House, St. Louis, Mo. Price, 5 cts.

This little treatise was mainly written for the instruction of the members of Christian congregations, and is well adapted for free distribution, giving a splendid Scriptural instruction on marriage as a divine institution, on the true Christian relationship of husband and wife, and on the duties of parents towards their children. It ought to be in every home, and ought to be read by all married people, as well as by those contemplating marriage. W. C. K.

White Buffalo. By *Frederick J. Liesmann*. 74 pages. Cloth. Concordia Publishing House, St. Louis, Mo. Price, 35 cts.

A new story-book that will be appreciated by our youth. It contains a number of stories of adventure which will appeal especially to the boys, as all the stories possess considerable action. It will prove a welcome addition to all juvenile libraries, and is well adapted for distribution. M.

Holy Night. Children's Christmas Service. Compiled by *H. F. Bade* and *Theo. Struckmeyer*. Concordia Publishing House, St. Louis, Mo. Price, 5 cts.; dozen, 40 cts.; 100, $2.75.

Gloria in Excelsis Deo! Liturgy or Program for a Children's Service in Churches or Schools on Christmas Eve. By *J. Wegner*, 228 22d St., Milwaukee, Wis. Price, 6 cts.; dozen, 50 cts.; 100, $4.00.

The arrangement of both liturgies is similar to others in the market. W. C. K.

Concordia Collection of Sacred Choruses and Anthems. No. 1: "Lord, Now Lettest Thou." No. 2: "I Will Lift Up Mine Eyes." Concordia Publishing House, St. Louis, Mo.

Both compositions are by Ernst I. Erbe for chorus of mixed voices. They will prove interesting numbers for choruses with training and experience above the average. The price of No. 1 is 40 cents, of No. 2 60 cts. Kl.

Announcement Book. Concordia Publishing House, St. Louis, Mo. Imitation leather, top gilt edge, and gilt stamping, 80 cts. Seal grain, gilt edge, gold stamping, $1.35.

An experience of twenty-seven years in the ministry has taught the writer to be very particular about a methodically kept Announcement Book, but he has never had the opportunity to purchase a book that was so practical in every respect as this one gotten up by Concordia Publishing House. The pages are not divided up so as to separate the requests for prayers and supplications, nor do they provide for a separate space for

the hymns, etc., but are perfectly blank, because conditions differ in different localities, and individual tastes vary. In this way every pastor can arrange the pages according to his needs and wishes. W. C. K.

Constitution and Citizenship. By *A. L. Wendt.* 20 pages. Paper cover, 3½×5½. Price: 10 cts.; dozen, 96 cts.; 100, $7.00. Order from the author or from Concordia Publishing House, St. Louis, Mo.

In this pamphlet the author presents the principal facts of the Constitution by means of a series of questions and answers. The questions and answers form an outline of the various parts of our national Constitution. For those schools which must give the study of Civics in condensed form this pamphlet may prove a welcome help. M.

The Stockbridge Indians, Our Indian Mission. Price, 15 cts. To be obtained from R. H. Gennerich, Wausau, Wis.

An interesting little booklet giving information upon our mission among the Indians. M.

Biblische Geschichte für Schule und Haus. Von D. M. Reu, Professor der Theologie am Wartburg-Seminar zu Dubuque, Iowa. Mit Wiederholungsfragen, Bildern und Karten. Wartburg Publishing House, Chicago, Ill. Preis: 60 Cts.; in Partien billiger.

Das Buch enthält 74 Geschichten aus dem Alten und 93 aus dem Neuen Testament. Die Einteilung des Buches ist die gewöhnliche. Jeder Geschichte sind zunächst die einschlägigen Sprüche und dann eine Reihe von Wiederholungsfragen angehängt. Die Erzählung ist aber nicht mit den Worten der Schrift wiedergegeben, sondern nur die direkten Reden und Sprüche. Obwohl die angehängten Fragen viel zu schwierig sind, um so gebraucht werden zu können, so geben sie dem Katecheten doch manche Anregung an die Hand und würden bei einer etwaigen Wiederholung zeigen, ob Lehrer und Schüler ihrer Aufgabe gerecht geworden sind. W. C. K.

Enjoying Church Work. By *Rev. L. H. Schuh, Ph. D.* Lutheran Book Concern, Columbus, O. Price, 40 cts.

A very ably written book, describing some essential factors for the enjoyment of church-work, thus encouraging the reader to work diligently for his church.

Right at the outset the author shows why we cannot enter into outward union with other denominations without an inner unity. He writes: "There is a reason why we keep up our denomination, namely, because we find that the Bible has doctrines which are not taught elsewhere as we find them. If there is no difference between our teaching and that of the other churches around us, we sin by keeping aloof from them. And if there is a difference, we sin by surrendering the difference for the sake of peace. We want peace and union in the Church, but not at any cost. We cannot surrender the truth, because that would be suicidal. There can be no outward union without an inner unity, and there can be no unity except on the basis of doctrine and practise."

He also warns against pulpit-fellowship: "If these denominations and religions have not the whole truth in Christ, why should we allow them to teach error in our pulpits, and so share the responsibility for their error? . . . Besides, if a man is a false teacher in one point, he is sure to

be so on others. No doctrine in the Christian system stands alone; they all rest on each other, and vitally affect each other. . . . Now, if a man does not believe our doctrine, why should he confess it with us? By so doing, he makes himself a hypocrite." Considering this declaration to be the view of the Synod of which the author is a member, it is inconceivable that his organization, by special agreement, permits pastors of other denominations to minister to their boys in the Army and Navy. W. C. K.

The Forest Preserves of Cook County.

This book is dedicated to the citizenship of Cook County, Ill., whose progressiveness has made this district of Forest Preserves possible, staying the hand of destruction for all time in the realm of virgin forest.

The grand chain of Forest Preserve Districts, comparatively unknown to the public, is destined to become the great playground for the public and the schoolchildren of Cook County. These Forest Preserve tracts, over 13,000 acres, which have been acquired and developed at a cost less than $5,000,000 in two years' time, form a chain of woodland about the great city of Chicago, and some day they will constitute a world marvel as a public park system as well as the economic life-belt of the community.

For the teacher, who, as a rule, has but little money, but would like to seek health, rest, and recreation during vacation in the neighborhood, will find that the Forest Preserves present unrivaled opportunities for outdoor life and enjoyment. This book, published by the County Commissioners, will give him an opportunity to select the most suitable places.

W. C. K.

Einführung.

Am 13. Sonnt. n. Trin. 1918 wurde Lehramtskandidat L. Heidemann zu New Wells, Mo., als Oberlehrer der Immanuelsgemeinde eingeführt von J. F. W. Horstmann.

Altes und Neues.

Konferenzbericht. Die gemischte Winnebago-Lehrerkonferenz tagte vom 9. bis zum 11. Oktober 1918 in dem Städtchen Brillion. Gelinde Witterung herrschte mit lachendem Sonnenschein. An Arbeiten wurden sechs praktische und eine theoretische geliefert. Einige Arbeiten mußten wegen der Abwesenheit etlicher Kollegen auf die nächste Konferenz verlegt werden. 1. Lehrer Leyhe referierte über das Thema: "How to Keep Good Order." Er zeigte, daß es viele Mittel gibt, Ordnung in der Schule herzustellen, ohne erst den Stock zu benutzen. Nach einer kurzen Besprechung wurde die Arbeit mit Dank angenommen. 2. Lehrer Rusch behandelte die biblische Geschichte über Mosis letzte Tage und Tod. 3. Fräulein Lindow hielt dann eine Lektion über "Cotton Raising". Diese Lektion war interessant, weil die Lehrerin den Kindern die Gelegenheit gab, den Hauptteil der Denkarbeit zu besorgen. 4. Lehrer Jacobs führte den Kindern die Biographie Benjamin Franklins vor. 5. Lehrer Pape hielt eine Lektion über "What to Do in Case of Drowning". Er sagte den Kindern, welche Regeln zu befolgen

sind, wenn eine Person dem Ertrinken nahe ist. 6. Lehrer Kowert katechisierte in englischer Sprache über die Gottheit JEsu Christi. Die Besprechung dieser Katechese war interessant und lehrreich. 7. Fräulein Perlewitz machte den Schluß der praktischen Arbeiten mit der Besprechung der Hawaiian Islands. Die Stimmung und das Einvernehmen in der Konferenz war eine solch harmonische, daß jeder mit Freuden heimkehren konnte. Nachdem neue Arbeiten erteilt und dem Pastor, der Gemeinde und dem Ortslehrer Dankbeschlüsse votiert waren, vertagte sich die Konferenz mit Gebet, um, will's Gott, im kommenden Frühjahr in Appleton zu tagen.

W. Kohlhoff, Sekr. (Gembl.)

Bezüglich der Frequenz des Seminars der Ohiosynode zu Columbus, O., wurde der Synode bei Gelegenheit ihrer allgemeinen Versammlung in Fort Wayne berichtet: „Im Schuljahr 1916—17 waren nur 30 Zöglinge im Seminar, von denen 7 ins Amt traten; im Schuljahr 1917—18 dagegen waren es 53, von denen 8 ins Amt traten. In den beiden letzten Jahren lieferte unser Seminar also nur 15 Arbeiter für des HErrn Weinberg. Das ist seit Jahren die kleinste Zahl. Zu unserer Freude dürfen wir aber berichten, daß wir den niedrigsten Punkt erreicht haben und — wenn nicht der Krieg eine zu starke Unterbrechung verursacht — erwarten dürfen, daß die Zahl der Zöglinge im Seminar über 70 betragen wird, und mithin alle zwei Jahre zwischen 40 und 50 Zöglinge ins Amt treten werden."

(L. u. A.)

Die Norwegische Lutherische Kirche in Amerika hat 853 Gemeindeschulen mit 50,371 Schülern und 25 höhere Lehranstalten. M. L.

First United States Flag Made by Lutherans. — Whose is the honor of having made our first national emblem? Every one will say Betsy Ross. It appears, however, that this particular honor cannot be given to Miss Ross alone. No official or authentic record of the event was ever made, but by common consent it has been ascribed to Betsy Ross. Out of the dim past we have what may prove to be actual facts. The other day, while reading a number of old volumes of the *Pennsylvania Magazine of History and Biography*, I chanced upon a genealogical record of one Goran Kyn, one of the first Swedes to settle on the Delaware. This record, which has been compiled by Gregory Keen, a descendant, states that Miss Sarah Austin, a great-great-granddaughter of Kyn, with other ladies of the Gloria Dei Church at Philadelphia, made the first flag under the direction of the Marine Committee after the pattern adopted by Congress, June 14, 1777. It was presented by the ladies to John Paul Jones, who hoisted it on his ship, the *Ranger*. This flag was rendered historic, because it was the flag that received the first salute granted the Star-spangled Banner in Europe. It was flown in the first action between the *Ranger* and the *Drake*, and later between the *Serapis* and the *Bon Homme Richard*. From this it appears that the honor of having made the first flag belongs, not to Betsy Ross alone, but to the ladies of the Swedish Lutheran Gloria Dei Church. — *C. A. Gunderson*, in the *Lutheran Companion*.

Die Episkopalen haben auf ihren Seminaren in diesem Lande nur etwa 300 Studenten der Theologie. M. L.

Die Methodisten in unserm Lande haben in den letzten anderthalb Jahren etwa 27 Millionen Dollars für ihre Lehranstalten aufgebracht. M. L.